

# LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 & 9.

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## SKETCH OF THE LIFE OF APOSTLE GEORGE ALBERT SMITH.

BY APOSTLE MATHIAS F. COWLEY.

George Albert Smith, who in his lifetime was one of the Twelve Apostles and a First Counselor to President Brigham Young, was born June 26, 1817, in Potsdam, St. Lawrence county, New York. He was the son of John Smith and Clarissa Lyman. His father was a brother to Joseph Smith, Sr., the father of the Prophet; thus George Albert being a first cousin to the Prophet Joseph Smith. The Smith family was a noble race of sturdy, honest, industrious men and women, typical Americans, who loved their native soil and offered their lives at various times of emergency to establish and perpetuate the principles of human liberty in the United States.

When George Albert was born he weighed four pounds; when full grown about 250. He was noble and dignified in his bearing, yet affable and kind, without affectation, in all his deportment. He was so conscientious that if he offended a little child he would ask that child's forgiveness. In other words, he possessed what few men can claim—the moral courage to be humble and meek. Two traits among many other great qualities of Geo. A. Smith which characterized our Lord and Savior were the courage of a lion and the meekness of a lamb. He dared to do right, no matter what the consequences might be, and would rather suffer a great wrong than to do the least wrong himself. In boyhood he was trained in the tenets of the Congregational church until 15 years of age. While attending



APOSTLE GEORGE A. SMITH.

school in Potsdam a peculiar circumstance occurred which exhibited his strong sense of honor and his sensitive nature. He grew very rapidly, in consequence of which he was very awkward. To this inconvenience was added the misfortune of being near-sighted. The boys of the school taunted and made fun of him. Being wrapped up in his studies and contented with the company

of older and wiser persons, he made no effort to curry sympathy and favor with the boys of the school. They continued to make fun of and ridicule him until he felt thoroughly outraged and determined that longer forbearance would not be a virtue. He therefore resolved to resent this kind of treatment by whipping the perpetrators. He had been very sick, and was just recovering, when these resolutions were firmly established in his mind as the right thing to do. He therefore waited patiently until sufficient strength was regained, when he started in to thrashing the boys, and did not refrain until he had soundly whipped every boy of his age and size in the school. It was a very practical lesson for his schoolmates, but it was effectual, for they never made fun of him after that.

In the winter of 1828, Geo. A. Smith's father received a letter from the latter's nephew, Joseph Smith, Jr., in which he predicted that the judgments of God were coming upon the earth because of wickedness and abominations which exist among the people.

This letter made a lasting impression upon George A.'s mind, and his father remarked that "Joseph writes like a Prophet."

In August, 1830, Joseph Smith, Sr., and his son Don Carlos, paid their relatives a visit in Potsdam. They brought with them the Book of Mormon and left it with father John Smith, while they proceeded to visit other family relations. Geo. A. and his mother immediately set



about reading the strange book. Neighbors came in and heard portions of it read. They ridiculed and raised objections to it. These objections young Geo. Albert found himself trying to answer, and with remarkable success, although but 13 years old. The Spirit of Light rested upon him to the discomfiture and defeat of his opponents. They would leave the house with the remark to his mother, that her boy was a little too smart for them. George A. himself, felt or thought he saw objections to the book. Upon the return of his uncle and Don Carlos, he expressed these objections, when his uncle Joseph took them up one by one, quoting the Bible to show that such a work should come forth, and that it was perfectly reasonable that such should be the case. George Albert Smith was thoroughly convinced, and from this time on became a staunch advocate and defender of the Book of Mormon as a divine record. He was also convinced that some authorized system of religion was essential to salvation. Soon after this he attended a Congregational revival, and while nearly every non-believer in the audience was converted but himself, he sat day after day in the gallery awaiting the sensation of religion. Finally the minister gave Geo. A. up as a reprobate and sealed him up to eternal damnation, saying, "Thy blood be upon thine own hand." "Nine times he thus delivered this inoffensive but unsatisfied seeker for religion to the buffetings of Satan and the burning of an endless hell."

Two years later, Sept. 10, 1832, Geo. A. Smith embraced the Gospel of Christ being baptized into the Church of Jesus Christ of Latter-day Saints by Elder Joseph H. Wakefield. May 1, 1833, he left with his parents for Kirtland, O. They reached their destination May 25 and were warmly received by the Prophet Joseph Smith. Geo. A. at once imbibed the spirit of the work, became deeply interested in the affairs of the Church, and was delighted with his cousin, Joseph the Prophet. This was their first meeting.

He was valiant for the cause to the fullest extent. On hand for any duty required. He spent many nights guarding the brethren whose lives were in jeopardy from the violence of mobs. In the summer he was occupied quarrying and hauling rock for the Temple and doing other manual labor about the building. Geo. A. Smith and Harvey Stanley hauled the first two loads of rock from Standard's quarry to the Temple ground. He was one of that valiant band known as Zion's Camp, leaving Kirtland for Missouri in May, 1834. The Camp had to undergo many hardships, and, like many in the Camp of Ancient Israel, murmured against the Prophet Moses, so did some in Zion's Camp complain against the Prophet Joseph Smith. Geo. A. was not only free from the least disposition to murmur, but was extremely cheerful, possessed of a happy vein of becoming humor. On one occasion when sent to a house to obtain some buttermilk, the lady of the house gave him the milk in a bucket not very clean. Some of the brethren complained very severely, when Geo. A. laughingly remarked: "If you had seen the churn the buttermilk came from, you'd never mention the bucket." On his journey to and from Missouri he traveled on foot 2,000 miles.

March 1st, 1835, he was ordained a Seventy by Joseph Smith, Sr., Joseph Smith, Jr., and Sidney Rigdon, the latter being spokesman. Geo. A. was the junior member of the First Quorum of Seventies in this dispensation.

June 5, 1835, with his second cousin, Lyman Smith, he left on a mission to the east. They journeyed on foot, traveled without money, held about eighty meetings in Ohio, Pennsylvania and New York. Geo. A. returned to Kirtland Oct. 5, 1835. He received his endowment in the Kirtland Temple in the spring of 1836 and soon after performed a mission in Ohio, traveling nearly 1,200 miles on foot.

Early in 1837 he performed a mission in Ohio and Virginia occupying about one year, traveling 2,500 miles; half the distance on foot.

In 1838 he removed with his father's family from Ohio to Davies county, Missouri. June 28, 1838, he was ordained a High Counselor.

The fall of the same year found him a missionary in Kentucky and Tennessee. He traveled 800 miles on foot, 700 by water during his absence, and accomplished a good work. Subsequently he moved into Illinois with his father's family and early in 1839 returned to Far West.

On the 26th day of April, 1839, Geo. A. Smith was ordained one of the Twelve Apostles of the Church on the south-east corner stone of the Temple which through persecution had not yet been built.

On Sept. 21, 1839, he started on his mission to England, arriving in Liverpool the 6th of April, 1840. He was one of the best of missionaries, always affable and kind in his manner, and perfectly clear in his testimony and understanding of the Gospel. These good qualities were so thoroughly quickened by the inspiration of the Holy Spirit in Apostle Smith that he won the love and respect of the honest in heart wherever he traveled and was instrumental in bringing many to a knowledge of the truth. He returned to Nauvoo July 5, 1841. The 25th of the same month he received in marriage Bathsheba W. Bigler. From this time until the martyrdom of the Prophet and Patriarch of the Church, Elder Smith was busy at home and abroad, building up the city and the Temple and spreading the Gospel throughout the land. He preached in the principal cities of Illinois and performed another faithful mission in the middle and eastern states.

When he learned of the death of his cousins, Joseph and Hyrum Smith, he was engaged as a missionary in the state of Michigan. He returned at once to Nauvoo and actively participated in all the councils and deliberations essential to the well-being of the Saints in those sad days of trial and tribulation.

Sept. 17, 1844, he was made quartermaster of the Nauvoo Legion; was also a trustee of the Nauvoo House Association and active in forwarding this House and the Temple to completion and preparing for the exodus of the Saints from Nauvoo.

In February, 1846, he crossed the Mississippi river with his family, an exile from home, to find a place of rest and respite from the furious rage of religious bigots, who were mobocrats while hypocritically professing Christianity. The ensuing winter he lived at winter quarters, where the people suffered much sickness. At this place his wife and four children died. He visited all the camps of the Saints and urged the raising and use of potatoes as a remedy for scurvy. But little seed could be obtained, but from that little a marvelous yield was the result.

The next season in Pottawattamie county, Iowa, the potato crop was a failure, and the saying went out that it was because Geo. A. Smith, "the Potato Saint," had gone to the mountains.

In 1847 he was numbered with the 143 Pioneer Company to Salt Lake Valley, arriving in the valley July 24, 1847. He walked much of the distance and in finding the place and subsequent places for the location of the Saints, Brother Geo. A. was one of the foremost and best explorers in the Church. He planted the first potato from which a crop was produced by the Saints in Salt Lake Valley. He built a house for his father in the Old Fort, and returned to winter quarters in the fall, arriving there Oct. 31, the same year. He opened a farm near Kanessville, had charge of the congregating Saints, and with the last company of them, left with his family for the Valley July 4, 1849. Their teams were overloaded and progress slow. They met with hail and rain-storms. Their stock was stampeded and at South Pass a cold, heavy storm caused the death of

seventy animals. They reached Salt Lake Valley Oct. 27, 1849.

Apostle Smith was a member of the Senate in the Provisional State of Deseret. He presented a bill for the organization of the judiciary. This was the first bill presented for the consideration of members. He also reported a bill relating to the construction of a railroad across the continent.

In December, 1850, he headed a company of volunteers to make explorations in Southern Utah. They determined the location of Parowan and built a road six miles into the canyon. They hoisted the American flag on a 90-foot pole on the town site and dedicated the ground by prayer and supplication to the Lord.

He had been elected Chief Justice of the Provisional State, and was empowered to complete the organization of Iron county. An election being called, two associate justices, county recorder, member of the House in the General Assembly and all other officers to make the organization of the county complete, were elected.

In the winter of 1850-51 the settlers erected a fort in the enclosure of which they built their homes, house of worship, the latter being used for meetings, schools and a watch tower. It was built of logs and shaped like a Greek cross. It was used for fifteen years and then replaced by a suitable stone structure. In the winter Brother Smith taught school with thirty-five pupils. Around the camp-fire at night he gave them lectures on English grammar. When the Territory of Utah held its first election, Geo. A. Smith was elected a member of the council. He held positions (one of postmaster at Centre Creek, Iron county) by appointment of Postmaster-General Hall, and military offices under appointment of Gov. Brigham Young.

In every place he honored his calling and filled the office with great ability. He was very efficient as a peace-maker among the Indians, protecting the Saints by wise council and proper precautions from much trouble. Like President Young, he felt it better to feed than to fight the Indian, and this has been the principle of the Latter-day Saints from the beginning.

In 1852, having been called by President Young to preside over the affairs of the Church in Utah county, he left Iron county. He traveled much, especially where he had immediate oversight, encouraging the Saints in all their labors to promote the growth of the Church and State.

At the general conference in 1854 he was chosen and sustained as Historian and General Church Recorder. President Willard Richards was his predecessor in the office of Historian, and had written on some blanks he had prepared to be filled out, as if with prophetic eye, "To be supplied by Geo. A. Smith." President Richards well said, for after his decease Geo. A. Smith was the man chosen to fill this important position. He was well qualified for this particular work, for he was himself a fund of history.

Feb. 2, 1855, he was admitted as a member of the bar in the Supreme Court of Utah Territory, receiving his certificates as an attorney, solicitor in chancery and counselor-at-law. He was one of a committee in convention which drafted a constitution, was elected by the convention with Apostle John Taylor to present the constitution to the President and Congress, asking admission into the Union on the same footing with the original states. Performing his duty with ability and devotion as a delegate, he also did valiant missionary work in New York, New Jersey, Connecticut, Pennsylvania, Virginia, Ohio, Illinois, Iowa and Missouri. He was absent about eleven months, and this was a pleasant respite from the close application of his labors in the Historian's office.

April 11, 1866, he was commissioned by Gov. Durkee brigadier-general and appointed aide-de-camp to the lieutenant-general of the Nauvoo Legion.



At the October conference in 1868 he was sustained as First Counselor to President Brigham Young, succeeding the late President Heber C. Kimball. This honored station he filled with wisdom, energy and great efficiency during the remainder of his natural life.

With his file leader, fellow-counselor and associate Apostles, he met in all the important councils of the Church, traveled throughout the Stakes of Zion, continued as Church Historian and filled places of responsibility and distinction in a civil capacity.

Oct. 15, 1872, he, with President Lorenzo Snow and others started on a mission to the Holy Land. En route they visited many notable places and distinguished persons in the nations of Europe. They knelt upon the Mount of Olives, where our Savior once stood, and where Apostle Hyde previously dedicated the land to the gathering of Israel. President Smith and companions also dedicated the land to the return and possession of the House of Jacob. While absent he was sustained as trustee in trust, which position he filled until his decease. Upon his return he spent much of his time in St. George, the chief city in Southern Utah, and honored with his name, giving much attention to the building of the Temple. He was an able advocate of the United Order. His discourses upon that subject being most impressive and characterizing him as an inspired political and domestic economist. Soon after his return he was attacked with intense cold, which settled upon his lungs and terminated in his death Sept. 1, 1875.

Geo. A. Smith was one of God's noblemen—few, if any, better types of pure, honest, Godlike manhood ever lived. More than half his entire life was spent as a minister of life and salvation to a fallen world. In matters of civil government, his political career covered the entire history of his life in Utah. He held various positions of a civil and military nature. He was a member of the Utah legislature in every session but one (and then he was absent from the territory), until 1870, in the last six being President of the Council. He was a wise counselor, a great preacher, a sound statesman, a pioneer and colonizer of the highest ability, an able lawyer and an efficient educator.

Several years before his decease he had traveled tens of thousands of miles by land and sea, and preached over 3,800 discourses in various portions of the globe. He was recognized as the father of the settlements in Southern Utah. St. George, the chief city in Utah's Dixie, bears his name. He was always ready in public and private. No one ever wearied of his preaching. He was brief, and interspersed his doctrinal and historical remarks with anecdotes most appropriate and timely in their application. Short prayers, short blessings, short sermons, full of spirit, was a happy distinction in the ministry of Geo. A. Smith. He was humble and meek, yet full of courage and unbounded energy in the cause of right. He always had time to notice young people and children and leave his eternal impress of love and kindness upon the tablet of their hearts.

I once gave President Geo. A. Smith a ride in my wagon from Draper to Lehi and the tone of his conversation, with the influence which he shed around him, drew me to him like a magnet draws the needle. I could never forget the impressions of love and respect which I then formed for him.

As a fitting conclusion we quote the words of President Brigham Young on the morning of President Smith's decease: "I have known Brother Geo. A. Smith for forty-two years, have traveled and labored in the ministry with him for many years, and have believed him to be as faithful a boy and man as ever lived; and, in my opinion, he had as good a record on this and the other side of the veil as any man. I never knew of his neglecting or overdoing a duty; he was a man of sterling integrity, a

cabinet of history, and always true to his friends."

### History of the Southern States Mission.

(Continued from page 343.)

August, 1899—On the 5th, news was printed in a local paper of the arrest of Elder R. T. Mitchell on the charge of using obscene language while preaching on the streets of Knoxville, Tenn. He was wired as to its truthfulness, and an answer was received denying the charges, but substantiating his arrest.

Particulars followed by letter, which stated that his arrest was due to quoting the words of Joseph Smith when rebuking his insolent guards in the prison at Far West, and from Brigham Young to Gov. Cummings, when he said, "We have seen our women ravished before our eyes." Upon arriving at police headquarters he was dismissed on his promise to appear next morning. At his trial next morning a few questions were asked of two or three alleged witnesses, and Elder Mitchell was released.

At Sweetwater, Tenn., Elders George A. Adams and F. P. Hammond were egged from the town. An interesting account of the mobbing, written by President F. B. Hammond, can be found on Page 304 of Vol. 1, Southern Star.

On the 5th President Rich left for Jacksonville, Fla., and Atlanta, Ga. In Atlanta he interviewed Gov. Candler on the recent mobbing in that state. President Rich found the Governor to be a true man, and obtained the promise from him that if all facts to the convicting of the parties engaged in the dastardly affair at Jasper county were gotten together and placed before him in person, that he (the Governor) would see that these men would be brought to justice. A very fair interview appeared in the Constitution. This omitted the parties referred to for obvious reasons. This interview can be found on page 293, Vol. 1.

Full particulars were received from the Kentucky, Louisiana and Mississippi mobbings.

The Kentucky trouble occurred on the 4th of the present month, in Spencer county. Elder D. Affect was preaching in the Mt. Eden neighborhood, and having good success, when on the night of the above date a large mob ordered him to leave the county. The mob was led by a preacher, and most of the gang were church members. Although Elder Affect did not go upon the order of the mob, he had to secrete himself in a neighborhood four miles away, where he was guarded by friends until the following Monday, when he went into Louisville.

On the 11th President Rich interviewed Gov. Bradley in Frankfort, Ky. Although he treated him nicely, he was not as much disposed to settle the question of persecution as was Gov. Candler, of Georgia.

On Sunday night, Aug. 29th, word was received of the death of Elder Thos. H. Bell, of the Georgia Conference. The death occurred at Berzelia, Ga., and President Rich, accompanied by an undertaker, went to that point and prepared the body for shipment west. Elder Bell was a married man, and his sudden demise was a fearful blow to his loving wife and near friends. He was faithful, and this inscription upon the metallic casket in which his remains were encased bespeaks the worth and fidelity of his soul: "Faithful and true; he died in the harness."

On the 21st a company of Elders arrived from Zion, nine in number, as fol-

lows: A. W. Larsen, H. J. Schlappy, Harvey J. Harper, Jr., James R. Hawkins, Frank L. Osborn, Jefferson G. Hunt, Alfred P. Harper, Erastus Christensen and Morgan J. Rich.

The following clippings, the first from the Times of Aug. 30th, and the other from Sept. 1, are self explanatory. They need no further explanation from man, seeing they convey the manifestation of eternal retribution:

### Mormon Meeting Raided.

Dover, Tenn., Aug. 29.—(Special.)—While two Mormon Elders were holding services at Vinson's school house, fifteen miles below Dover, Sunday night, a raid was made upon the audience by unknown parties. Several rocks were thrown into the crowd. Pistols were fired, and one little girl was shot through the leg. The neighborhood is very much wrought up over the affair, and an effort to detect the guilty parties by aid of bloodhounds is being made.

The same paper of Sept. 1 says:

### Suicide Through Remorse.

Dover, Tenn., Aug. 31.—(Special.)—Baston Winson, a farmer of this county, committed suicide Monday night by shooting himself with a pistol and then cutting his own throat. Bloodhounds which were put on the track of the parties that broke up the Mormon meeting and shot a little girl Sunday night tracked up to Vinson's premises Monday. No arrest was made, however, but Vinson was supposed to be one of the guilty parties. It seems from writing he left on a pillow case that he thought he had killed the little girl and then committed suicide to rid himself of remorse of conscience. The writing was to that effect, and stated that he shot at one of the Mormon Elders and did not intend to hurt anyone else.

Hand in hand with this dastardly affair, was the attempted assassination of Elder James Duffin. Returning to the house of a friend, after having held services, the Elders had to pass through a dense forest. The Elders had been threatened with mob violence, but no attention was paid to the threats. Elder Duffin thus explained the wicked assault:

"When we came to the darkest place two ruffians rushed upon me with large clubs; the first lick struck my right shoulder and was immediately followed by a hard blow upon my head, which stunned me; two more blows were struck, knocking me senseless for a few moments. Elder Smith hit one of the ruffians with a lantern, breaking the globe and putting out the light, and in this way my life was saved. As soon as the light was out the men ran into the woods. We armed ourselves with clubs and proceeded on to Brother Toler's, where we will remain long enough to get well enough to go into Richmond."

(To be continued.)

### TO MARY.

(A poem written by Sister L. L. Greene Richards in the Temple at Salt Lake City, Sept. 13, 1900, being the day on which Sister Frankland (Mary) was apprised of the death of her husband, Elder John Frankland.)

Dear Mary! Look up in this time of bereavement,  
This sad, solemn hour which has come unto you;  
Be assured 'tis some glorious, mighty achievement,  
Your true, noble lord has been chosen to do.

How bitter the cup! Yet the powers that distill it  
Are Judgment and Mercy and Kindness and Love;  
An exalted position was waiting—to fill it,  
Your John was ordained in the councils above.

He came to this earth to fulfill his probation;  
To be father to your precious child—baby John,  
Which preceded him back to their glorified station,  
Where with sweet recognition their works will go on.

Oh! grieve not their spirits with sad lamentation;  
Be calm in your sorrow, cling close to the One  
Who alone can console in your deep desolation,  
And will lead you to them when your earth's work is done.





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SATURDAY, SEPTEMBER 29, 1900.

### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

### Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes, between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

### IMMORTALITY.

It is almost universally accepted in what is known as the scientific and religious world, that the spirit or soul of man is immortal—not born to die. While this acceptance and belief is common in a general sense, still there are some few who contend otherwise; arguing that the spirit only lives while the physical organism—the body—is active, that is, between mortal birth and bodily death, then ceasing to be active until the resurrection of the dead; at which time, be they wicked and sinful, they are utterly destroyed, completely annihilated, stamped with the terrible "Forever" as an infliction of judgment.

In the investigation of this subject—immortality—we should not deign to spurn or deride the belief of others who may differ with us, but be candid and fair towards all, looking at the evidences adduced from reason and revelation with an untrammelled and unbiased mind, that we may ascertain whether our views are well founded and securely established upon a true basis. Upon all subjects and inquiries the mind requires the absolute truth, and more especially with regard to spiritual and eternal things; so is it the case with the question now under discussion, the truth of the matter is what we want, it is the desirable and essential matter requisite to a proper understanding. Error is of no value or worth to anyone, and upon matters of interest and importance it is the truth we should earnestly strive to obtain. All truth is an achievement. If one would have truth at its full value, let them win it by study, research, prayer and faith. The words of the Lord Jesus are, "Seek and ye shall find." "Seek ye first the kingdom of God," etc. This verb "Seek" means for us to look for, go in search of, dig, delve, explore, study, etc., and by this injunction, "seek," we are given to know that we are not merely here to see and hear truth, but individualities in a real world, to seek and achieve it.

The first inquiry we make is: Do the Scriptures, confirmed by reason, teach that the spirit of man is immortal? Does his primeval conscious existence begin with the present life, and end with it, to be revived no more forever, as taught by the Sadducees and by Atheists? Is the spirit conscious and alive only while man is a physically organized being, between his birth and death, then ceasing to live until the resurrection of the dead, as the Adventists declare? Does the spiritual life begin at mortal birth, never to end, not even at death, as is the common belief at the present day, among the sects called Christians? Or is it an intelligent entity, the offspring of Deity, which existed with God in the eternities before the worlds were framed, and is destined to live on even when the mortal body becomes inanimate, by reason of the spirit having taken its heavenward flight?

According to the Scriptures we are led to accept the latter theory, that is, that the spirit is an intelligent entity, the offspring of Deity, etc. That our spirits are the offspring of God, is plainly enunciated by the Apostle Paul, who addressed the Athenians thus: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17:29.) Could we desire a more explicit and clearly defined statement than these words spoken by Paul? We think not, and in as much as they are true let us examine by the aid of the Scriptures into the nature of that Great and Holy One, of

whom we all are offspring. Inasmuch as like begets like, may we not consistently believe that our spirits will possess the same qualities and characteristics as are found in the nature and attributes of God? That the Apostle referred to our spirits as the "offspring of God," and not our mortal bodies, is evident from his words to the Hebrews: "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9.) From this, then, we are given to understanding and believe that we are the offspring of God, and He is the Father of our spirits.

Now let us see what the "law and the testimony" has to say relative to His nature and the duration of His power and attributes. We will quote but a very few of the many passages found in Holy Writ: "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him." (Psalms 103:17.) "Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God." (Psalms 90:2.) "And Thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but Thou remainest; and they shall all wax old as doth a garment, and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail." (Heb. 1:10-12.) "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17.) "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Mal. 3:6.)

The passages above quoted are all sufficient (to the ardent believer in the Bible, at least,) to prove that our Father, God, is eternal, everlasting, unchangeable; that He was God before the worlds were made, and that He remained the same Almighty Ruler after the formation of the earth. This being true, and inasmuch as we are the offspring of God, is it at all unreasonable or irrational for us to believe that our spirits are immortal? (We are not dealing with evidence to prove the pre-existent state; this will follow in another issue.) We think not, and we certainly have an abundant array of evidence in the word of God to support and sustain us in our faith. Jesus taught His Apostles to pray after this manner: "Our Father who art in heaven," etc. Again we are given to understand that the relationship existing between God and man is identical with that of an earthly father to his son, only that our heavenly Father is perfect in all His holy ways, and our spirits, not our bodies, come from Him.

The wise man, Ecclesiastes, has said, speaking of the temporal death, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." (Ecclesiastes 12:7.) The meaning here conveyed is in strict keeping with what has already been written— "Unto God who gave it," and the same writer says, "I know that whatsoever God doeth, it shall be forever." "There is no man that hath power over the spirit, to retain the spirit." We are also given to understand that Jesus is our Elder Brother, and that we are to be "joint heirs" with Him in the kingdom of our Father, if we are faithful and true, which certainly makes us sons and daughters



of God. Moreover, the sacred historian, Luke, in tracing the genealogy of Joseph, the carpenter, takes us back to David, Abraham, Noah, and finally to our first earthly parent, Adam, whom he calls "the son of God." (Luke 3:38.) Are not we all descendants of this self-same common parent—Adam? Are not we all the progeny of those two whom God created in His likeness and image, and placed in the Garden of Eden? We most assuredly are, and who can deny or refute the same from a Bible basis? We, too, then, are the sons of God, and He is the "Father of spirits."

There seems to be some little confusion in the Scriptures concerning the spirit and the soul of man. These two—spirit and soul—are oftentimes used as synonymous expressions—to mean one and the same thing, when in reality they are very diverse, and separate. When man became a "living soul," according to the writings of Moses, he possessed a fleshy tabernacle and an immortal spirit—the two combined constituting the soul. The soul, then, is not the spirit, but consists of body and spirit consolidated, and when we speak of the souls of men here upon the earth, technically and properly speaking we mean the living mortal being. While the two may be combined and work harmoniously together, still they are separate and distinct from each other, performing their prescribed functions.

That the spirit is a separate, independent, real, intelligent entity from that of the body, can be readily seen by using an apt illustration or example which all may comprehend. Let us imagine ourselves in the presence of a corpse—the lifeless clay—the inanimate tabernacle of flesh and bones, which once moved, was active, operative, and buoyant; but now lies motionless, silent, still—released from the actions of mortal life. As we gaze upon the dead body our natural eyes behold every part and organ which we observed in life—the limbs, the eye, the ear, the mouth and the tongue; furthermore, were we to dissect the anatomy and view the internal regions, we would find the lobes and cells of the brain exact in their correct locations, the heart in its proper cavity, the lungs and all the vital organs in their adapted places, and still life is extinct, and death reigns supreme. It matters not how perfect a picture may be formed upon the retina of the eye, it is sightless—nothing is seen; no matter how complete a vibration may be produced upon the drum of the ear, nothing is heard. There is neither light for the eyes, music for the ears, words for the tongue, or thoughts for the mind. What is the matter? Why such a radical change, and yet all parts of the physical organism visible as they were when the blood coursed through the veins and the heart beat in life? We say that the spirit it has taken its flight; yea, it has returned to God who gave it, hence the lifeless clay, the inanimate body.

It follows, then, that this spiritual organism was that part of the living soul, which sees and hears and feels, which suffers and enjoys, which thinks and wills and executes; which is, in short, the life, light, and intelligence of the whole being. It came from an immortal Father, took upon itself a mortal body of flesh and bones, and when the time appointed for the body to die, to decay, and pass to the dust from whence it came, arrives, the spirit takes its heavenward flight and returns to God who gave it. Is not this reasonable, philosophical, and above all Scriptural?

The Scriptures having furnished such valuable evidence and testimony relative

to the immortality of the spirit, we need not turn to science for aid and endorsement, although philosophy and metaphysics join hands with the great truths of the Bible in declaring the spirit of man immortal. One very learned writer says, "The soul is a simple, spiritual essence, immaterial, uncompounded, and indivisible," and H. W. Beecher remarked, "It is formless, shadowless; no eye beholds it, no hand handles it, no pencil may trace its lineaments." A more complete definition of Nothing could not be given than the above. What they term the soul is in reality the spirit, as heretofore stated. To define the spirit as an immaterial essence is a contradiction in terms, since all spirit is matter. The spirit of mortal man is pure and fine beyond the perceptibility of mortal eyes, or the comprehension of the human mind; but nevertheless we need not suppose that it is "formless, shadowless," etc. When our bodies are purified, and the eyes of our understanding opened, then shall we see that it is all matter with dimensions, form and shape, being fashioned and moulded by an Eternal Parent. So much for the immortality of the spirit.

The Apostle Paul, in writing to the Saints at Corinth, says: "For this corruptible must put on incorruption, and this mortal must put on immortality." (I Cor. 15:53.) Our mortal tabernacles, then, will also some day put on immortality, and this corruptible body become incorruptible. We are told that "the life of the flesh is in the blood," that is, of this mortal flesh. Now the blood is the corruptible mortal part of man's flesh, and so long as blood flows through the veins we are subject unto death; therefore the mortal part is overcome in the death of the body, and the immortal fluid substituted in the resurrection of the dead. When we shall rise in the likeness of Christ's resurrection, the mortal blood will be stricken from our veins, and the eternal fluid of God's Holy Spirit will course in lieu thereof.

The spirit of man is immortal, an intelligent entity, not devoid of shape, nor destitute of form, and is destined to inhabit an immortal body, when the dead in Christ shall rise. All attempts to prove otherwise are futile, unphilosophical, unreasonable, and consequently opposed to facts, common sense, and the Bible. Canon Mozley, in his great sermon on Eternal Life, says, substantially, "It does not matter how we came to be what we are; we are what we are," and Novalis remarks, "Philosophy can bake no bread; but she can procure for us God, Freedom, Immortality." It is the spirit which receives or rejects truth as it may be revealed to the human mind; hence the absolute necessity of a re-uniting of the spirit with the body in order to await the judgment, when we are all judged according to men in the flesh. The spirit transcends the physical. It is not visible to the natural eye, but is felt by man, for it furnishes him with intelligence, life—force, power and ability to act, move, and have a being.

"Life is real, life is earnest,  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul."

#### JONATHAN OWNSBY.

On the 24th inst. we enjoyed a visit from Jonathan Ownsby, whose name will be remembered by the many readers of the Star, as being identified with the martyrdom of Elder Joseph Standing, not as the name of a culprit, but as one who stood firmly and boldly, and testified in the witness' stand against the ruthless

murderers of a true servant of the Lord Jesus Christ. Jonathan Ownsby is now in his 77th year, and has faced many trials and difficulties during the almost four score years he has been upon the earth. His form is bent with age and toil, but his eye is quick, sharp and keen, and his memory has not failed him one degree. He talks with ease and apparent correctness upon the incidents of twenty and twenty-two years ago.

He related the occurrence when he met the two Elders upon the "Big Road," in the custody of armed mobbers, and one could not, from the earnestness and positiveness of his statements, doubt the veracity of the incident. Mr. Jonathan Ownsby had entertained Elder John Morgan and Joseph Standing at his home near Catoosa Springs, where he conducted, on a small scale, a dairy business. He says: "I left my home on Monday (Sunday is incorrect) to go over to Joseph Conester to buy a cow. When I got there I met the two Elders, and Elder Standing introduced me to Brother Clawson. The Elders left Conester before I did, and I was returning home when I met them in the hands of the mob. Someone asked me if there was anything the matter with my horse, and I told them 'No,' for, said they, 'We will have it healed by laying on of hands.'" When asked as to how the Elders appeared, he said they looked calm, resolute and determined.

He further stated that he heard that one of the mobbers was hung in Texas. After the trial some of the mobbers became angry at Mr. Ownsby, or, as he himself remarked, "Some of them acted the fool, and got mad at me because I told the truth." There was a great deal of prejudice shown at the trial, but Mr. Ownsby was not swayed by threat or bribe; he told the truth, told it fearlessly, spoke it boldly, and his very bitterest enemies could find no fault or discrepancies in his unerring statements. He said that the Judge fined him \$5 for being fifteen minutes late for the trial on one occasion. It was certainly interesting to hear him relate the incident, and as we shook his hand "good-bye" we felt to say, "God bless you."

#### Releases and Appointments.

##### Releases.

J. E. Tanner, East Kentucky conference.  
Jas. W. Wood, East Kentucky conference.

W. T. Davis, office.  
Frank N. Bleak, Florida conference.

##### Appointments.

Heber C. Kimball, Salt Lake City, Utah, to Georgia conference.  
Reuben O. Jackman, Joseph, Utah, to North Kentucky conference.

#### A Few Clippings from Washington.

"Time may unfold more than prudence ought to disclose."

"Few men have virtue to withstand the highest bidder."

"It is to be lamented that great characters are seldom without a blot."

"Books are waste paper unless we spend in action the wisdom we get from them."

"Without virtue and without integrity the finest talents and the most brilliant accomplishments can never gain the respect and conciliate the esteem of the truly valuable part of mankind."

"I require no guard but the affections of the people."

"I consider such easy vehicles of knowledge more happily calculated than any other to preserve the liberty, stimulate the industry, and meliorate the morals of an enlightened and free people."



## SALVATION FOR THE LIVING AND THE DEAD.

Liberality of the "Mormon" Faith—A Discourse by Charles W. Penrose, Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, August 19, 1900.

(Continued from page 342.)

### Gospel Will be Preached to Every Soul.

This is a corrupt age. The world is full of evil. That perhaps may be considered an extravagant term, for there is without doubt a great deal of good in the world as well as evil; but I mean to say that evil abounds everywhere. Take your "Christian" cities—those that have the most churches and chapels dedicated to "Christian" service—and sin, corruption, vice, and evils that are unmentionable, abound in them. The word of God to all people is to repent, and turn from iniquity, and come unto the Lord, that they may be saved. This Gospel will be preached to every nation, tongue and people. The barriers that are now in the way of the progress of the servants of God will be broken down. War, plague, pestilence, famine, earthquake, the devouring fire, the cyclone and the whirlwind will be agencies in the hands of an offended Deity to open up the way for the spread of the Gospel of Jesus Christ. Nations that today sit in darkness will hear it, and the "Christian" nations will hear it; for the word of the Lord is to the priest as well as to the people, to the king as well as to the peasant, to those in high places as well as to those who grovel in filth and dirt on the earth or beneath its surface. To all people everywhere this Gospel is to go. Those nations where it is now impossible to proclaim the Gospel freely will be so overturned in the providences of our Father in this fast age, that all nations will be opened and the Elders of this Church will carry the message to the uttermost parts of the earth.

Now in regard to people who will not receive the Gospel when it is presented to them. When they reject it, they reject the Lord. But are they to be everlastingly lost and destroyed? If so, only a few people among the great family of the Eternal Father would obtain the blessings of salvation. What I will read to you from this book relates to the final condition of the human race. As I said, I will not attempt to read the whole of it; it would take too long. I will read only a few verses. But I recommend all people to read it fully. I consider it the most glorious manifestation of light and truth concerning the future of mankind that has ever been put in print. There is nothing in the Bible equal to this manifestation from God, of His plans and purposes regarding His children who dwell on earth. The first part of this revelation contains the statement that Joseph Smith and Sidney Rigdon, being in the Spirit on the 16th of February, 1832, were surrounded by His power and light, and they beheld the Father seated upon His throne, and Jesus Christ, His Son, at His right hand, and the angels that surround the throne and worship before their face. The Lord manifested in this vision the conditions of the human family in the world to come, who will be partakers of the various degrees of glory—the celestial glory, the terrestrial glory, and the telestial glory. The part I wish to read is this:

"And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us:

"That He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness.

"That through Him all might be saved whom the Father had put into His power and made by Him.

"Who glorifies the Father, and saves all the works of His hands, except those sons of perdition, who deny the Son after the Father has revealed Him.

"Wherefore He saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment.

"And the evil thereof, neither the place thereof, nor their torment no man knows." (Doctrine and Covenants, section 76, vs. 40-45.)

### But Few Will Be Lost.

My friends, the great truth is declared in this revelation that Jesus Christ will ultimately save ALL mankind, except a few who are called the sons of perdition, "who deny the Son after the Father has revealed Him." This is a very different idea of the plan of salvation to that which is entertained by most, if not all, our "Christian" friends, who say that we are very illiberal. They have an idea that the Latter-day Saints are very exclusive and illiberal in their religion. I wish to say here that there is no creed in Christendom which is so liberal as that which is believed in by the Latter-day Saints. We do not hold that all who differ with us in regard to the principles of salvation will be irretrievably lost. We do not consign our "Christian" friends, as they do us, to an everlasting hell, to frizzle and fry in brimstone and fire while eternity comes and goes; not at all. We do not believe that our Eternal Father will condemn any person who acts according to his sincere belief and who endeavors, as far as he can, to understand and practice what is true. The understanding and the practice of truth is that which exalts, and the time will come—according to our faith—when everybody who dwells on the earth, and those who have dwelt here and have gone away, will hear the sound of this one Gospel; for, as I said, there can be but one Gospel, one way of salvation, and all those who do not get into that one way are in the broad way.

There are millions and millions of heathens who never heard the name of Jesus Christ. What is to become of them all? There are millions of Jews who reject Jesus Christ as the Savior of the world. Are they all to be lost eternally? They will be, according to the doctrines of some of our liberal "Christian" friends. According to their doctrines, no one will be saved who does not believe in Jesus Christ. And they have warrant for that in the Scripture; for "there is none other name given under heaven whereby men can be saved than the name of Christ Jesus." That being true, all who do not hear the name of Jesus Christ and believe in Him will be condemned. If, therefore, only while men dwell in the flesh they may hear the name of Christ and have the privilege of obeying His Gospel, then the vast majority of the human race, the sons and daughters of the Eternal God, will be doomed to everlasting punishment, according to the modern creeds. But ac-

cording to what the Lord has shown to this Church by revelation, this Gospel will be preached to every creature. If people do not hear it while they dwell in the flesh, they will hear it after they leave the body. That is contrary to the doctrine of modern Christendom, I am aware. It comes right in contact with one of the tenets of faith of all "Christian" sects. They do not believe in the doctrine of preaching to men after they are dead. They do not believe that there is salvation for mankind after they leave this body. To use expressions common with them, "As the tree falls, so it lies;" "as death meets us, so judgment finds us;" "There's no repentance in the grave, nor pardon offered to the dead." That is modern "Christianity."

### Salvation for the Dead.

But that is not the Christianity of Christ. I would direct the attention of my friends to the book of the Prophet Isaiah. I will not take time to turn to it this afternoon. Read the 61st chapter, 1st verse, and you will find there this prophecy concerning the coming of the Redeemer: (See also 42nd chapter, 7th verse.)

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

Jesus Christ accepted that as a prediction concerning Himself, as you will read in the Gospel according to St. Luke, (iv., 18), by getting up in the synagogue on the Sabbath day and reading that Scripture to the Jews, testifying that it referred to Himself. Jesus, while He dwelt in the flesh, preached good tidings to the meek. He healed the sick; He comforted those that mourned; He bound up the broken-hearted. But how about proclaiming liberty to the captives, and the opening of the prison to them that were bound? The Apostle Paul says that when Jesus was raised up on high "He led captivity captive, and gave gifts unto men." How did He lead captivity captive? Why, Peter explained it, but the eyes of the "Christian" world have been closed to it for hundreds of years. In the third chapter of the first Epistle of Peter, 18-20 vs., we read:

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also He went."

Now, mark it. He was put to death in the flesh; He was quickened by the Spirit; and He went—where? Our "Christian" friends say He went up to heaven. This is a mistake, because Jesus, after His resurrection, when He appeared to Mary in the garden, said, "Touch me not; for I am not yet ascended to my Father." (John xx, 17.) Where did He go, Peter? Let us hear what he says:

"By which also He went and preached unto the spirits in prison."

Yes; Isaiah said He should "preach deliverance to the captives, and the opening of the prison to them that were bound." He went and preached unto the spirits in prison. Who were they, Peter? He tells us:

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing."

Now, if we will take that just as it



stands, and leave out the interpretations given by uninspired men and the nonsense preachers weave around it to mystify, we can understand it right enough. Jesus Christ was put to death in the flesh; He was quickened by the Spirit; His body lay in the sepulchre, while He went and preached to the spirits in prison, who had been there since the days of the flood. What did He preach to them? We can find that out by reading the sixth verse of the next chapter of this epistle:

"For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Here is an account of what was preached to them and the object of the preaching. He preached the Gospel to them, the same Gospel that He preached in the flesh. He preached it to them that they might be judged as men in the flesh are; because they had the same Gospel preached to them. They could not be judged like men in the flesh unless they had the same Gospel preached to them as men in the flesh had. The heathen who never heard the Gospel cannot be judged like those who have heard it; but if they hear it in the spirit, then they can be judged in the same way as other men are judged in the flesh; and they may live according to God in the spirit, because they can repent and receive that Gospel.

This is clear and plain to those who desire to understand it. But when men do not want the truth; when men live by publishing falsehoods; when men preach for hire and divine for money, and their craft is in danger, they do not want to see it, nor do they want their congregations to perceive it. We can thus understand what I read to you just now from this modern revelation. Jesus Christ died for the sins of the world, and He will eventually save all, except a few who are called the sons of perdition, who deny the Son after the Father has revealed Him, who sin against the Holy Ghost, and against light and truth, and who are irredeemable. But all things that can be saved will be; for our God is a great economist. Everything in His universe is put to a good use, and nothing is lost. Not a particle of matter is annihilated. You may burn a substance and destroy its present form, but the particles thereof remain, the original elements abide; they are indestructible, and God has a use for them somewhere in His universe. Our Heavenly Father will save everything that can be saved, and He will put it somewhere where it can be of use. All His sons and daughters, at some time or other in the eternity to come, will hear the Gospel, and will bow the knee; for as we are told in the New Testament, "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." And also: "Every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." (Philip, ii, 2.) And then when they do bow the knee and receive Christ as their Redeemer, He will redeem and save them; He will take them out of the prison house, and He will lead captivity captive, again and again, until every son and daughter of Adam's race who can be saved will be brought out of hell and death, darkness and despair, suffering and punishment, and placed somewhere where they can enjoy existence and glorify their God and be of benefit to one another.

(To be continued.)

### Funeral of Elder J. D. Frankland.

BY WILL SEARS.

The funeral services of Elder Frankland were held at the Twelfth Ward meeting house, Salt Lake City, Utah, Sept. 19th, commencing at 2:30 p. m. Many Saints assembled to pay their last respects to he who had given his life for the cause of truth. The casket was literally covered with flowers plucked by sorrowing hands and tied together as tokens of respect by bonds of love. The music furnished by the Temple choir was most beautiful.

The services began by the choir singing "Nearer My God to Thee." Prayer by Elder James Sharp. Singing, "I Need Thee Every Hour."

Bishop H. B. Clawson then introduced Elder J. S. Sears as the first speaker, stating that he had returned home with the remains of Elder Frankland. Elder Sears said in part: "My brothers and sisters, to stand before you at this time and bear to you the sad tidings of the death of our brother is indeed one of the hardest trials of my life. While I speak unto you I trust that I may enjoy the influence of the Holy Spirit, that I may say such things as will comfort the heart of the sorrowing wife and those who mourn. I first met Elder Frankland when he passed through Chattanooga for his mission field last April. He impressed me as being a noble character; one who was humble and obedient to the call made upon him. Always ready and willing to do that which he was called to do by those in authority, he gave his life for the cause he loved. Our Lord and Master said, 'Greater love hath no man than this, that a man lay down his life for his friends.' Elder Frankland laid down his life for his friends; he died in the harness. He kept the covenants which he made with God, and so ambitious to do his duty was he that he would not give up his work of sacrifice and love until sickness made him unable to go any farther. Even while he lay near unto death he did not despair, but requested his noble companion, Elder Mecham, to write his dear wife at home that he would be preaching again ere many days had passed. He was faithful and his reward is sure. We may sorrow for him, but we must realize as Latter-day Saints that all is well with our brother.

"Everything possible was done to bring the body back in safety, that the sorrowing loved ones might once more gaze upon the face of he who had died truly one of God's noblemen. The poet has said, 'How long we live not years but actions tell, that men live twice who live the first life well.' Elder Frankland was but a young man, yet he lived this life well. May God bless and comfort the wife and may all who do mourn take comfort and be consoled by the words of our Savior: 'Blessed are they that mourn; for they shall be comforted.' The Holy Spirit will comfort and guide in such times of sorrow if we will but ask of God for aid. I feel to ask our heavenly Father to bear up our sister in this her hour of affliction and trial, and I do so in the name of Jesus Christ. Amen."

Elder W. H. Boyle was the next speaker. He said: "I was President of the South Alabama Conference at the time Elder Frankland first came into the mission field. I had known him before that time, however, having met him some five or six years ago when we both attended school together at Provo. I first heard of his sad death from reading of it in the 'News,' which greatly shocked me. I well

remember when he first came to Alabama I met him and we talked over old times and old friends. I heard his first sermon. He was filled with the Holy Spirit and we had a time of rejoicing together. He remarked after the meeting of the good spirit which prevailed. He was an energetic Elder, and I often talked with him of the loved ones at home, and promised him that I would call on his wife when I returned. He was one of the most humble Elders in the Alabama Conference and was always found willing to do anything asked of him. He gave up his life for the Gospel and his reward is sure. He fought the good fight, he kept the faith and his reward awaits him on the other side. I hope we may all live as good a life as he did, that we may receive the reward which awaits Elder Frankland. I ask these favors in the name of Jesus Christ. Amen."

Elder Seymour B. Young then said, in part: "We have before us all that is mortal of Elder Frankland. I well remember when he was called to fill a mission, he stood ready to respond. He held his life sacred and he died the death of a soldier of God, battling for the truth. He was cut down in the bloom of his young manhood. The destroyer has taken his body, but his spirit has gone to God. My heart goes out to his wife and relatives and we should realize that God has an all-wise purpose in view. His wife, with the rest of us, must acknowledge that God does everything for the best. I know that our heavenly Father will comfort those who weep, and they will know that all is well with Elder Frankland."

Apostle Mathias F. Cowley then spoke as follows: I desire in saying a few words to be filled with the Holy Spirit. I know that such occasions are sorrowful, especially to those bereft. In listening to the excellent character of Elder Frankland as given by Elders Sears and Boyle, we know that he was a faithful Elder. I was not personally acquainted with him, but I know that his condition is one of glory. He has fought the good fight, he has kept the faith, and a crown is laid up for him. While we mourn his loss, if we could but penetrate with our eyes to the other side of the vale, we would see that his lot is a very happy one. He has laid down his life for the Gospel's sake. We cannot understand just why he or anyone else is taken to the other side. These things are beyond our understanding. When a man has lived his life and carried the Gospel to mankind, all is well with him. If we could understand all things as God understands, we would rejoice to behold the glorious position which our departed brother will occupy. He has only laid down his body for a short rest, and he has won the victory over death and hell. We have very little occasion to mourn for him, but we should weep for the living. We have not finished the fight yet; there is a possibility of us losing the faith and falling. When he had his companion write to his wife and tell her he would be preaching again in a few days he told the truth. The Gospel must be preached in the spirit world, and Elder Frankland has been called for that mission. My brothers and sisters, I rejoice in the record of such men, and can say this Elder will come forth in the first resurrection. He is one of those who have received God, and his blessings are great.

When the first trumpet is sounded he will be found standing with the faithful on the right hand of God. There will be no question about Elder Frankland's lot.